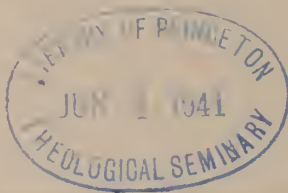




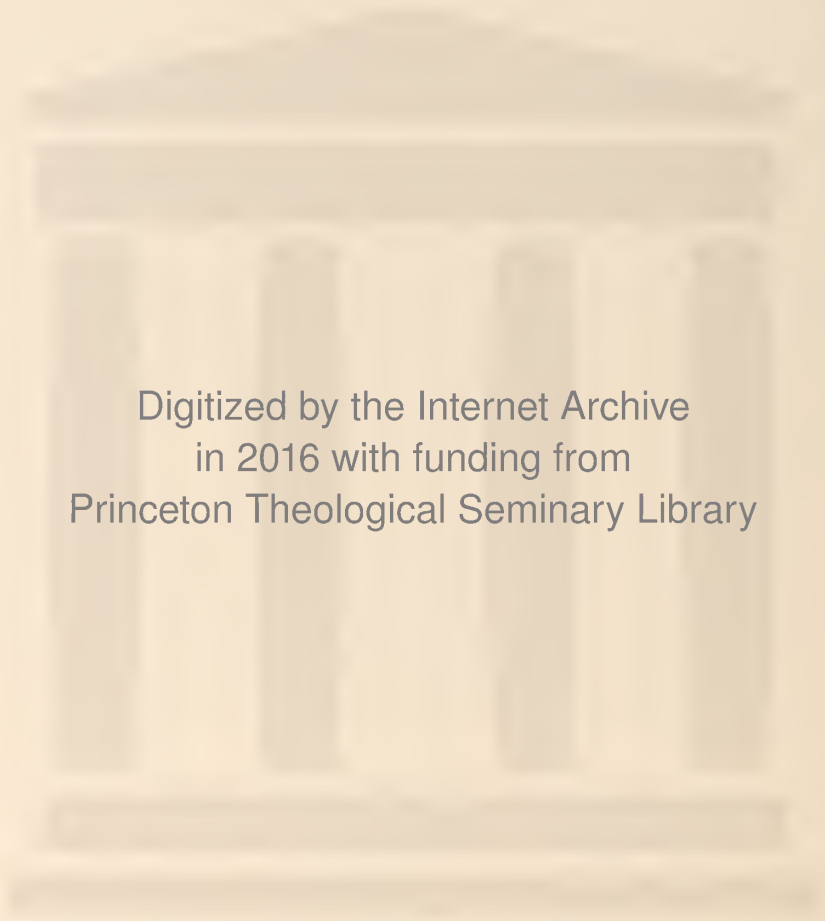
FOR USE IN LIBRARY ONLY



PER BV 4070 .P712 v.11-20 c.2  
Princeton Theological  
Seminary.  
The Princeton Seminary  
bulletin

copy 2

FOR USE IN LIBRARY ONLY.



Digitized by the Internet Archive  
in 2016 with funding from  
Princeton Theological Seminary Library

# The Princeton Seminary Bulletin

Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church  
*Entered as second class matter, May 1, 1907, at the post office at Princeton, N. J.,  
under the Act of Congress of July 16, 1894.*

Vol. XVII

PRINCETON, N. J., May, 1923

No. 1

## THE ONE HUNDRED AND ELEVENTH COMMENCEMENT

THE program of the 111th Annual Commencement of the Seminary was as follows:

### SUNDAY, MAY 6TH

DIVINE SERVICE, 11 a.m., Miller Chapel

Sermon by President J. Ross Stevenson, D.D., LL.D.

Celebration of the Lord's Supper

FELLOWSHIP MEETINGS OF THE CLASS OF 1923, 3:00 p.m., Alexander Hall

Sermon by the Rev. Lewis S. Mudge, D.D., 7:45 p.m., Second Presbyterian Church

[The First and Second Churches united with the Seminary in this service]

### MONDAY, MAY 7TH

MEETING OF THE BOARD OF DIRECTORS, 2:00 p.m.

REUNION DINNERS, 7:30 p.m.

### TUESDAY, MAY 8TH

111TH COMMENCEMENT, 10:30 a.m., First Presbyterian Church

The President of the Board of Directors presiding

PROCESSIONAL—*Veni Creator Spiritus*

Bach

INVOCATION

HYMN

The Hymnal, No. 342

SCRIPTURE LESSON. Ephesians 4:1-16

CHORUS—*Gloria in Excelsis*

Mozart

PRAYER

The Rev. Alfred H. Barr, D.D.

ADDRESS—*The Place and the Power of Christlike Personality in the Ministry*

The Rev. James G. K. McClure, D.D., LL.D., President of McCormick Theological Seminary

CHORUS—*My Anchor Holds*

Towner

ANNOUNCEMENT OF FELLOWSHIPS AND PRIZES, The Secretary of the Board of Directors

GRANTING OF CERTIFICATES AND CONFERRING OF DEGREES, The President of the Seminary

ADDRESS TO THE GRADUATING CLASS, The President of the Seminary

CLASS HYMN—*Lift up your heads, ye gates of brass*

PRAYER AND BENEDICTION

RECESSIONAL—*Rejoice Daughter, Zion*

Händel

LADIES' LUNCHEON—For Visiting Guests, 12:30 p.m., the Gymnasium

ALUMNI LUNCHEON, 12:30 p.m., Stuart Hall

ANNUAL MEETING OF THE ALUMNI ASSOCIATION

The Rev. Henry B. Master, D.D., the President of the Association, presiding

ADDRESSES, by Drs. John D. Davis, George L. Robinson, Stuart Nye Hutchison, and others

MEETING OF THE BOARD OF TRUSTEES, 3:00 p.m., Reference Library

THE PRESIDENT'S RECEPTION, 4:00 p.m., Springdale

## The Place and the Power of Christlike Personality in the Christian Ministry

By JAMES G. K. McCLEURE

The one figure that emerges from the retrospect of ministerial life, with all its experiences and all its observations, is the figure of the triumphant Jesus. He, and He alone, is the solution for all the problems of the individual and for all the needs of society. In every circumstance He was master of Himself, of others, and of the events of life. Come what might, He possessed His soul in peace, in helpfulness and in courage. Even though He was well aware of impending disgrace, of betrayal by friends and of cruel crucifixion, He never lost His poise, His generosity and His serenity.

Academic though this occasion is, with its suggestive forms and ceremonies, still I trust that it is appropriate as this graduating class goes out into life, to think for a while upon the features of Christ's triumphant personality, with the purpose, so far as possible, to reproduce in our own hearts and lives those same features.

Personality, as the word is now to be used, has no special metaphysical sense, but designates character plus the impression made by such character. It is the rose plus its perfume, the light plus its warmth, the food plus its flavor. In Goethe's Faust, Marguerite, unaware of the character of Mephistopheles, inquires why it is that she is unable to pray when in his presence. Stanley, finding Livingstone in the heart of Africa, is so impressed by Livingstone's character, that he becomes a Christian man. Bad character, plus the impression that it makes, is always injurious; good character plus the impression it makes is always helpful.

There can be no greater asset in the life of a minister than a personality that breathes an atmosphere of uplift. Everyone who aspires to accomplish the most helpfulness in God's world will be sure to cultivate, so far as possible, in addition to his own worthiness, the power to impress that worthiness upon others. Personality finally becomes the test of our recognition and of our serviceableness.

In the cultivation of such triumphant personality so that a person is always superior to himself, to others and to circumstances, three elements are necessary: (1) respect for himself;

(2) respect for humanity; and (3) respect for God.

I. Unless a man has genuine belief in himself so that he knows that he is true in every part of his being, he cannot always rise above his moods; his tendencies to depression and to self-pity. Consequently, he must be convinced that the *motives* that actuate him are noble, that unselfishness lies at the core of his being; that there is no falsity detectable by his conscience; that he rings true to himself in all his outlook and purposes.

And more, he must be assured that all his *expressions* are honest; that when he preaches he speaks what he verily believes, never making a statement because it is the order of the day, or is in consonance with the formularies professed by his constituency. Even in the expressions of his prayers he must never indulge in penitential confessions that do not represent his inner state; nor in petitions may he seek for blessings that he does not actually crave. So soon as the least degree of hypocrisy exists within his heart, that heart becomes untrustworthy in the hour of trial.

So, too, must he in his *studiousness* be approved to himself. No minister can look with any degree of complacency upon himself unless he is an incessant worker in the line of investigation into the Scriptures, and into investigation of the application of the Scriptures to the needs of mankind. So soon as any minister of the Gospel ceases to be an ardent and persistent student, so soon there must come to him a sense of shame which takes away from him all the elements of triumph.

And still again, he must respect his own *growth*. There are limitless opportunities for development in the life and work assigned him. When a man finds that he is thinking the same thoughts of God this year that he thought ten or fifteen years ago, he knows that he is a failure in the sphere of his opportunity. And whenever introspection indicates to him that he has reached a stoppage in his development, the assurance of such stoppage takes from him his virility and his hopefulness. Jesus endeavored to do always, consistently and progressively, the things that pleased God. Growing as a boy in stature and in favor with God and man, He continued to grow in spiritual adaptation and power until the end. He could say of Himself that the Evil One could find nothing amiss within Him and by reason of that fact He always was re-



silent. We, too, must see to it that we have absolute respect for our motives, expressions, studiousness and growth, else we can never retain our sense of ascendancy.

II. Similarly, we must respect humanity. Jesus always looked upon its *needs* with sympathy. Many and open as they were, they unceasingly made appeal to His compassion. He carried with Him a great conviction that He had something to give for the meeting of these needs, and that conviction led Him to mingle amongst men exactly as light gladly comes where there is darkness. There should be great joy in our hearts as we go where sorrows are. Every one of these souls to whom we would minister is a child of God and is to be respected as such. The father of the prodigal never lost his reverential interest in the absent, wayward boy.

Nor does it matter how distinct the *individuality* of people may be. Such individuality must not lessen, but the rather increase our respect for them. People of antipodal temperaments are essential to the composition of human life, and every one possessing a temperament far different from our own may have as distinct and positive a place for himself in human society as ourselves. Instead of being abashed and dismayed by individuality, it is to summon us to higher effort and to stronger purpose.

Likewise the *possibilities* of humanity are to make their appeal to our respect. Unless we view men with the buoyancy of hopefulness concerning their potentiality, we shall be cast down. But when we see in every uncertain Peter the possibility of rock-like firmness, then we labor in hope, and our spirit is correspondingly sustained.

And furthermore, we must respect the *honors* that may come to others. Nothing perhaps in all the world so affects some men in the ministry as seeing their brethren becoming the recipients of recognition while they themselves are passed by. Rejoicing in another's joy is an element that continues sweetness of disposition, that enhances magnanimity of outlook, and that brings one into that attitude which was so noble in John when he said from the depths of his heart of Another, with gladness, "He must increase, but I must decrease." No minister in any part of the earth can walk amongst his fellows with a triumphant personality that indicates sublimity of character and sublimity of spirit

unless he cherishes in the recesses of his own life unceasing respect for his fellows.

III. Triumphant personality, again, is dependent upon respect for God, for what men call "the Providences" of life. Even though sorrows, vexations, disgrace and seeming defeats come, unless a man in every one of these and in all of these, respects the God who is back of them and continues assured that that God is wise, is watchful and is good, he never can be superior to the events of life. He must cultivate the conviction of the *presence* of God in all his affairs, so that he is just as sure that God is with him in every little matter that would irritate him, or in every large matter that would overwhelm him, as he is of his own existence. He must be just as sure of the presence of God in all the affairs of all other people so that when war and turmoil and other terrors are upon society he shall see God walking amongst them as the people of old saw the Son of Man walking in the burning fiery furnace and saw Jesus Himself walking amidst the darkness and waves of the Sea of Galilee.

But even more than this conviction of God's presence must be the conviction of His *purpose*—that He has a distinct programme for this world—a programme that can never be overthrown. However much the progress of the programme may seem temporarily to be defeated, back of him as a man and back of the cause that he stands for as a minister is this Sovereign One, who has designed the redemption of all creation by the overthrow of every evil and by the incoming of every good; and the eye of the heart steadily fixed upon that One will give the same sense of victory that Augustine had when he wrote his "City of God," though the enemies of that City seemed to be bringing about the ruin of every possibility of its existence.

Nor can any minister ever carry this high sense of victory unless he likewise respects the *patience* of God. His processes have been and still are slow. All scientific investigation indicates to us that time with God is an element which does not worry Him. A thousand years in His sight are but as a day and though His processes do ripen slowly, they ripen surely, and the very patience of God teaches us self-control and keeps us in the waiting attitude, makes us watchful against temptation and leads us in the due time to a larger safety and composure.

And still further, respect for God involves

respect for His *power*. To the student of history nothing is more impressive than the on-moving of the power of God through all the centuries, from the little to the large, from the darkness to the light, from error to truth. There is an unconquerableness to the power of God that may well hold our vision; and truth is absolutely invincible. It is perfectly sure that falsity must die. The Gospel that we preach has in it a power to move the human heart and change the human soul and bless the earth as no other instrumentality ever devised. The conviction that the power of God is to become more and more manifest in the world and to accomplish results that are desired by our hearts nerves a man to heroism, and makes him ready to go into the midst of battle and to meet what the world calls defeat with gladness of spirit, with superiority to defeat itself, because he knows what the final outcome is to be, that final outcome being the reign of God in all life.

IV. As a minister thus endeavors to reproduce the triumphant personality of Jesus, through respect for himself, for humanity, and for God, he will find that what we call "the spirit of Jesus" becomes more and more ascendant in his soul. It is marvellous how much emphasis Jesus placed upon what he called "Spirit." His definition of the true worshipper of the Heavenly Father is that he worship Him in "Spirit." His declaration of His own word is that their power lies in their "spirit"; his declaration concerning dependence for the advancement of His Kingdom is upon the Spirit that is to enter into men's being after the departure of His visible body from earth. To Jesus his religion was in its essence a matter of the "Spirit." That Spirit dwelt in Himself and expressed itself through Himself. It is as we correspond with the Spirit of Jesus that we correspond with His wishes for us and His wishes for the world. This is the great test for our own life. It is not our ability to recite theological dogmas with enthusiasm; it is not our ability to pronounce that Jesus is God and assign Him all the attributes of Deity. Such a pronouncement might be made by Satan; but the test of our lives is that we reproduce "the spirit of Jesus" in our own personality so that when we say we believe in Him as God we accept and manifest the spirit that was in Him—this wondrous Spirit of superiority to any possibility of depression, to any possibility of looking askance at humanity, to any possibility of being depressed by the Providence of God

in our individual case or in the experiences of the nations.

Embodying that spirit, we unconsciously, without effort, affect others by that spirit. It is in our looks, in our words, in our deeds. Such a spirit is the greatest revelation of what God wishes of us that we can possibly give. If we live this spirit, every one of us lives to the helpfulness of humanity; every one of us meets all the features of his life as their master, and every one of us will be remembered after we have died as a true manifestation of the salvation of God.

It is this spirit that we are to set before the world, by word and by example; which we are to inculcate in this land and in other lands. It is this spirit that is to rule the world. Granted the spirit of hate, and war and all else of evil will come. Granted the spirit of fear, and discouragement and weakness will come. But granted the spirit of the triumphant personality of Jesus, and war and discouragement will have no place. There will be in our world only His peace, only His loving kindness and only His steadfastness.

May God grant that in the experience of every man of this graduating class there may be developed more and more as the years pass on the triumphant personality of Jesus, so that his individual life shall be an immense joy to himself and shall be a radiating blessing to others.

## Address to the Graduating Class

By PRESIDENT STEVENSON

Christian Brothers in the ministry of the Church, a French writer has defined a great life as a thought conceived in the enthusiasm of youth and carried out in the strength of maturity. Some time ago, it may have been years, there was born in your heart a great thought, the possibility of becoming ministers of Jesus Christ. In the glow of a worthy ambition you have nourished this thought until it has become, as we believe, a settled conviction, resting on a secure foundation of the very best training.

Now you are to begin to build, to carry out your God-given thought with the strength of maturity. There is a challenging word of Paul's which I want to leave with you. Writing to the Corinthians in commendation of their generous purposes, he adds: "Now complete the doing also," so that, as a modern translation puts it,



"Your readiness to take it up may be equalled by the way you carry it through."

There is a great name intimately associated with the life of this institution which I love to recall. It stands for nobility of purpose and magnificence of achievement. I envy the men who came under his instruction in the Seminary and the people who listened to his eloquent and compelling preaching, one who could be truly called in the full significance of the title, a faithful servant of Jesus Christ. I refer to George T. Purves. His friends have rendered a wide-reaching and lasting service by publishing a volume of his sermons which may be taken as models of his pulpit power. One of these sermons is entitled "Unfinished Buildings," and in a most impressive way this minister who could not fail explains why there are failures in the Church and in the Christian ministry. It may be because there is no secure foundation such as we trust you men have laid. It may be because the builder is too ambitious and aims too high, or undertakes too many things, or else he fails to count the cost, and the comment on his work is: This man began to build and was not able to finish. All this bears on Paul's word—"Complete the doing also," or as the Apostle Peter puts it when he was urging steadfastness—grow. Dr. Babcock who interpreted this as in acrostic form, g-r-o-w-, go right on working, declared on one occasion that the inexorable law of nature is "grow or I will kill you." The ministerial dead line, wherever it runs—at fifty, or thirty or seventy, marks the cessation of growth, the abandonment of building. Carry out the great thought of Christ's ministry with all the strength of maturity, to a finished course, and to this end that your career may be one of steady progress and complete achievement. Let John Drinkwater's fervent prayer sink into your souls:

"We know the paths wherein our feet should press,  
Across our hearts are written thy decrees.  
Yet now, O Lord, be merciful to bless  
With more than these."

## Degrees Conferred

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of A.B., or its academic equivalent from an approved institution,

and who have completed the course of study prescribed therefor in this Seminary:

Richard Hamilton Baird  
Kenneth Campbell  
Maynard Lamar Cassady  
Forest Olen Conser  
Bruce Alexander Cumming  
Harold Edgar Davis  
George McDonald Derbyshire  
Fred Wilson Druckenmiller  
William Ewart Dudley  
Peter George Dykhuizen  
Albert Gallatin Edwards  
Chalmers Holmes Goshorn  
Charles Earl Graf  
Harmon Leslie Hoffman  
Orion Cornelius Hopper  
John Boyce Hubbard  
William David Johnsen  
Jacob Henry Joldersma  
Frank Knox Jowe  
Ralph William Key  
Benjamin Klauser  
Charles Tudor Leber  
George Kim Lee  
Henry Little, Jr.,  
Joe Bunger Livesay  
Clinton Herbert Loehlin  
John K. Lynn  
Quinter Marcellus Lyon  
Nathaniel Upham McConaughy  
David Sutherland MacInnis  
David Paulin Martin  
Theodore Charles Meek  
Leopold Paul Moore, Jr.  
LeRoy Myers  
Clifford Pierson Osborne  
Julian Suph Park  
Walter Weston Pierce  
Glenn Patterson Reed  
Paul Lanterman Rider  
George Julius Riester  
Joseph Wallace Robb  
Edward Howell Roberts  
Otto Cleveland Seymour  
Elvin Haupt Shoffstall  
George Harold Talbott  
John Burton Thwing  
John Galloway Truitt  
Mark Wingerd  
Joseph Milliken Woods, Jr.  
Irvin Shortess Yeaworth

The diploma of the Seminary was granted to

Wilfrid Paul Riggs, who has completed the prescribed course of study but lacks the academic degree required of candidates for the degree of Bachelor of Theology.

The degree of Master of Theology was conferred upon the following students who hold the degree of A.B., or its academic equivalent, and the degree of Th.B. or its theological equivalent, from approved institutions and who have completed the course of study prescribed therefor in this Seminary:

Harold Stauffer Bender  
 Jacob Harry Bruinooge  
 James Chung, as of 1922  
 Edgar Crossland  
 Alexander Daroczy  
 Harold Edgar Davis  
 George James DeWitt  
 William Ewart Dudley  
 Roy D. Echlin  
 Kanichi Emura  
 Johann Ralph Euwema  
 Oliver Gerhard Fjeldstad  
 James Luther Fowle  
 Graham Fuller  
 Fred Jay Hay, Jr.  
 Harris Gregg Hilscher  
 James Gordon Holdcroft  
 John Boyce Hubbard  
 William David Johnson  
 Ralph William Key  
 Willis Brown Kilpatrick  
 Paul Samuel Krebs  
 Leo Clarence Lake  
 Philip Sheeder Landes  
 George Kim Lee  
 Syung Whee Lee  
 Andries Adriaan Louw  
 Earl Collins McConnelee  
 Paul Shunsak Morita  
 William Paul Nickell  
 Clifford Pierson Osborne  
 Julian Suph Park  
 Edward Howell Roberts  
 Harry Fleming Rowe  
 George Harold Talbott  
 John Townley  
 Herman Van Lunen  
 Karoly Vincze  
 Lambertus Wartena  
 Herman Clare Welker

Mark Wingerd  
 Merle Clayton Winn

## Fellowships and Prizes

Fellowships and Prizes were awarded as follows:

The George S. Green Fellowship in Old Testament Literature to Harold Stauffer Bender.

The Alumni Fellowship in New Testament and the Archibald Robertson Scholarship to Irvin Shortess Yeaworth.

The Gelson-Winthrop Fellowship in Church History to Maynard Lamar Cassady; with honorable mention to Paul Lanterman Rider.

The Gelston-Winthrop Fellowship in Apologetics to Edward Howell Roberts.

The Gelston-Winthrop Fellowship in Systematic Theology to Otto Cleveland Seymour.

The First Robert L. Maitland Prize in New Testament Exegesis to Philip Sheridan Miller.

The Second Robert L. Maitland Prize to Andrew Stephen Layman.

The Archibald Alexander Hodge Prize in Systematic Theology to Cornelius Van Til.

## Plans of the Graduating Class

So far as ascertained the plans of Seniors for the future are as follows:

R. H. Baird, foreign missions, Korea.

K. Campbell, foreign missions, China.

M. L. Cassady, further study, as Fellow in Church History.

F. O. Conser, foreign missions, India.

B. A. Cummings, further study.

H. E. Davis, foreign missions, China.

G. M. Derbyshire, further study.

F. W. Druckenmiller, pastor of the Presbyterian Church, Mt. Airy, Pa.

W. E. Dudley, plans not yet settled.

P. G. Dykhuizen, further study.

A. G. Edwards, foreign missions, Persia.

C. H. Goshorn, pastor the Newton-Hamilton Presbyterian Church, Pa.

C. E. Graf, pastor of the Presbyterian Church, Faggs Manor, Pa.

H. L. Hoffman, pastor of M.E. Church in Baltimore, Md.

J. B. Hubbard, pastor of the Presbyterian Church, Iron River, Mich.

J. H. Joldersma, further study.  
 W. D. Johnson, pastor of the Riggs Memorial Presbyterian Church, Dallas, Texas.  
 F. K. Jowe, further study.  
 R. W. Key, foreign missions.  
 B. Klausner, plans not yet settled.  
 L. Kulick, will probably return to Hungary.  
 C. T. Leber, pastor of the Westminster Presbyterian Church, Trenton, N. J.  
 G. K. Lee, will return to Canton, China.  
 H. Little, Jr., work of Jewish Evangelization under the Board of Home Missions.  
 J. B. Livesay, foreign missions.  
 C. H. Loehlin, foreign missions, India.  
 J. K. Lynn, pastor of the Presbyterian Church at Riverdale, Md.  
 N. U. McConaughy, home missions.  
 Q. M. Lyon, foreign missions  
 D. S. MacInnis, plans not yet settled  
 D. P. Martin, foreign missions, Japan.  
 T. C. Meek, assistant pastor, South Third Street Presbyterian Church, Brooklyn, N. Y.  
 L. P. Moore, Jr., foreign missions, West Africa.  
 L. Myers, plans not yet settled.  
 C. P. Osborne, plans not yet settled.  
 J. S. Park, Uniondale, Pa.  
 W. W. Pierce, further study.  
 J. P. Purdy, foreign missions, Korea.  
 G. P. Reed, foreign missions, Africa.  
 P. L. Rider, plans not yet settled.  
 G. J. Riester, pastor of the Presbyterian Church, Woodbury Heights, N. J.  
 W. P. Riggs, pastor of the Presbyterian Church, New London, Pa.  
 J. W. Robb, plans not yet settled.  
 E. H. Roberts, assistant pastor, North Avenue Presbyterian Church, New Rochelle, N.Y.  
 O. C. Seymour, further study as Fellow in Systematic Theology.  
 H. E. Shoffstall, plans not yet settled.  
 G. H. Talbott, pastor of the First Presbyterian Church, Passaic, N. J.  
 J. B. Thwing, plans not yet settled.  
 J. G. Truitt, further study.  
 M. Wingerd, plans not yet settled.  
 J. M. Woods, Jr., pastor of the Presbyterian Church, Academia, Pa.  
 I. S. Yeaworth, further study as New Testament Fellow.

## Action of the Board of Directors

The Board of Directors at its meeting on May the 7th decided to arrange for an extra-curriculum hour of instruction in Religious Education. It decided to secure assistance for Dr. Greene in the Department of Apologetics, and to make possible further practical drill in sermon construction and pulpit delivery. Professor Wheeler was invited to serve another year as Assistant Instructor in Elocution. Dr. J. C. R. Ewing of India, Dr. Samuel S. Zwemer of Cairo, and The Rev. Stacy Roberts of Korea, were engaged as special lecturers and advisers in the Department of Missions.

## Sermons and Addresses

Upon invitation of the Faculty the following ministers preached in Miller Chapel:

The Rev. Henry C. Swearingen, D.D., of St. Paul, Minn.;

The Rev. Albert Edwin Keigwin, D.D., of New York City;

The Rev. George Alexander, D.D., of New York City;

The Rev. R. C. Reed, D.D., of Columbia, S. C., Moderator of the General assembly of the Presbyterian Church in the United States;

The Rev. J. C. R. Ewing, D.D., of India;

The Rev. Edward Mack, D.D., of Richmond, Va.;

The Rev. Stuart N. Hutchinson, D.D., of Pittsburgh, Pa.

The Rev. W. S. Plumer Bryan, D.D., of Chicago, Ill.

The Rev. Clarence E. Macartney, D.D., of Philadelphia, Pa.

Addresses have been delivered before the Seminary on various phases of religious life and work by Dr. Herbert Adams Gibbons, of Princeton on "The European Situation"; the Rev. John McDowell, D.D., Secretary of the Board of Home Missions, on "Christianity Applied to Industrial Questions"; William T. Ellis, LL.D., of Swarthmore, Pa., on "Sidelights of the Near East"; Professor Charles R. Erdman, D.D., on "The Shanghai National Christian Conference"; Hon. William Jennings Bryan, on "Evolution

and Revelation"; the Rev. David S. Kennedy, D.D., Editor of the *Presbyterian*, on "The Message of Today"; the Rev. Francis E. Clark, D.D., LL.D., of Boston, Mass., on "The Place of Christian Endeavor in the Church"; the Rev. Clarence E. Macartney, D.D., of Philadelphia, on "The Perils of the Christian Ministry"; the Rev. John W. Lee, D.D., of Philadelphia, on "The Developing Consciousness of the Colored Race"; the Rev. James V. Thompson, D.D., of Chicago, on "The Training of the Child's Mind"; the Rev. William Ralph Hall, Director of Young People's Work, on "How to Develop Interest for the Church"; the Rev. H. H. McQuilkin, D.D., of Orange, N.J., on "The Mind of Christ"; the Rev. William Boyd Shedd, Ph.B., on "The Country Church"; Professor J. Duncan Spaeth, Ph.D., of Princeton, on "The Value of Shakespeare for the Minister"; the Rev. Frank Buchanan, of New York City, on "Personal Religion"; Professor Archibald T. Davison, Ph.D., Professor of Music at Harvard University, on "Style in Church Music"; Dr. Robert E. Speer, on "The Present Need"; the Rev. C. W. Abel, of New Guinea, on "Work in New Guinea"; Dr. and Mrs. Howard Taylor, of the China Inland Mission, on "China"; Dr. Maurice Frater of the New Hebrides, on "The New Hebrides"; the Rev. J. C. R. Ewing, D.D., of India, on "Is It Worth While?" and Dr. Paul Harrison, of Arabia, on "Arabia."

### Day of Prayer

A special Day of Prayer was observed on February 1, with an early morning communion service conducted by President Stevenson; with an address at eleven o'clock by Professor Charles R. Erdman, and with two addresses in the afternoon and evening by the Rev. John Timothy Stone, D.D., of Chicago, Ill.

### William G. Schauffler, M.D., Medical Adviser

Dr. William G. Schauffler has again rendered generous service to the Seminary as Medical Adviser, and has given the students physical examinations and counsel.

### Mission Lectures

The students' Lecturer on Missions for 1922-23 was the Rev. H. K. W. Kumm, Ph.D., F.R.G.S., of the Sudan United Missions, on "The History of Christianity in Africa." The course included the following lectures: 1. "The Early Church of North Africa," 2. "Raymond Lull, the First Missionary of the Moslems," 3. "The Great Missionary Pioneers of Africa," 4. "The Most Successful Missions in Africa and Why," 5. "The Crescent or the Cross Dominant in the Dark Continent." The second of these lectures was printed in the April, 1923, number of the *Princeton Theological Review*.

### The Stone Lectures

On the L. P. Stone Foundation the Rev. Edward Mack, D.D., Professor of Hebrew and Old Testament Interpretation in Union Theological Seminary, Richmond, Va., delivered five lectures on "The Preacher's Old Testament."

The substances of these lectures is as follows:

This is not a course of study in Biblical Criticism. Nor will these lectures deal with any other technical phase of Old Testament Studies or of homiletical exercises. The speaker wishes to tell something of the meaning to him of the Old Testament as a direct message from God and as a treasure-store of devotional and sermonic material.

The young minister must not think that all the riches of this great book have been discovered and exhausted in the persistent study of centuries. Its veins of ore have not all been mined, nor all of its flowers of rhetoric catalogued, nor every island of fragrant spice charted and appropriated. The return of world interest to the Near East, as a by-product of the Great War, makes every page of Bible History more valuable to all mankind. These are fallow fields of the Old Testament, which will yield rich fruits to those who till them.

No preacher can preach another man's Bible



Book studies, analytical outlines, and illuminated texts by great interpreters cannot supply all that he must hold in hand and heart for a great sermon. Every preacher must devour and digest the Bible for himself. It must be *his* Bible.

The young preacher is not wise, if he assumes that the last word on Old Testament criticism and interpretation has been spoken by radical critics. There has been a liberal amount of noise, but after all has been said and done, it still remains true that the issues raised by them are far from settled. *Their* way is only *one* way of interpreting the Old Testament. Speaking only for myself, I grew weary long ago of the prolific "Deuteronomic School of Editors," created out of due time in 1805 to alter the national narrative as often and as much as they chose; of second, third and fourth J. and P., as if modern western mentality could reduce to complex fractions the highly figurative narrative of the flaming soul of an ancient Semite. If Psalms must be assigned with prim exactness to particular dates of the Maccabaeian struggle, then poetry is robbed of its holy universalism and music of its capacity to express the emotion of a dozen ages. If the history of a nation must be reconstructed every quarter-century to suit a variety of individual preconceptions, then historical literature loses its value and conscientious witnessing its sanctity. Often we find ourselves caught in a surge of strong reactions, of affronted feelings at the frame-up which the Old Testament has suffered in the house of its critical friends, as Peters, in *Bible and Spade* has expressed it: "In Bible study, there is, at the present moment, a strong current, almost threatening to become a flood, toward the rehabilitation of older views."

There is a marked difference in the two fields of Old Testament Criticism and New Testament Criticism. In the latter there is no great latitude for uncertainty in literary criticism, the material of the New Testament being practically assured. Its problems are in interpretation. In the Old Testament there is more range for radicalism, because there must be some uncertainty in dealing with more ancient literary material. But this very uncertainty should the rather incline us to conservative and well-balanced views, until we "hear the conclusion of the whole matter." In reality, there are few "assured conclusions" of radicalism, which are beyond shifting, if the emergency arose. They are

liable to inversion, either by a single archaeological find, or an inward change of mental attitude. But after this statement of personal attitude toward advanced criticism, it must be said that at the very worst of criticism the materials for consideration are only displaced or replaced. When the reconstruction is over, the same God-given material is there to be believed and used. After all, as in the New Testament, so also in the Old, "the scientific method" is not a final settlement of the literary contents. It is just *one* way of interpretation. There are others.

Unfortunately it is true that there is too great neglect of the Old Testament in study and preaching. The clamor of political and industrial crises, the rise and exploitation of new branches of science, have turned pulpit thought in other directions. Uncertainty of critical methods and theories has contributed no little to this neglect. If Isaiah and all the prophets are not real men of blood and action, but no more than pale and biased redactions of postexilic, apocalyptic-visioned editors, what profit have we in them? I must confess that a noble psalm of David or a vision of spiritual Isaiah loses its grace and glory for me, if it become nothing more than the hectic flush of a frantic Jew, or the outburst of a narrow Pharisee, of Persian or Maccabaeian times.

But the materials we are to use remain much the same despite two centuries of wilful manipulation. Parts may be dislocated by criticism, but none can be destroyed. We may feel resentment at arbitrary methods, and think that our loss is great. But it is not hopeless. Messianic yearning and expectation are there, and much the same, whether the outlook be from a published Isaiah of 700 B.C. or 500 B.C. I do not mean to say that these questions of criticism are of no consequence. But what I do say is this: no young preacher need hesitate to use, without any critical or conscientious qualms, the Old Testament as it was once delivered to the saints.

The boiling point of Biblical controversy is not now in the Occident, but in the distant Orient. The receding tide of radicalism in America and Britain seems to have compensated itself with a flood-tide on the other side of the globe. In the new Orient modernism is asserting itself most vigorously in an effort to win to liberalism young mission churches. It has always been the meanest side of heresy to sow its seeds in the virgin soil of newly converted



peoples. But now in our own land we may assume, without necessary critical details, the literary and historical contents of Scripture. Either way, or in any way, these books are the books of God.

Biblical Criticism has served the good purpose of keeping attention fixed upon the Old Testament in the absorbing interests of modern science and discovery. Indeed these have the rather focused attention upon the Old Testament, so that it has kept its place in the councils of science, while losing none of its value as a book for men's souls. Says a recent writer: "By means of the Bible, studied with its traditions, plus the spade, we are now restoring the very ancient history in a rather wonderful way."

The Old Testament can never be exhausted. It has many gates of entrance. It has its highway over which the multitudes pass, but also its countless diverging paths, its quiet coves, and its glory heights for every one who wills to enter. A thousand sermons have been preached out of the annals of David, but not one of these has anticipated or will invalidate yours. None can ever take from *your Bible*, if you love it, what is for you its freshness of the morning, its splendor of the noon, its radiant glow of the evening.

In concluding this preliminary discussion, I need only mention how all the ways of the Old Testament bring us to one and the same destination, the New Testament of our Lord. How simple it is to approach the New from the Old! It is easy to find there the path well-worn by the weary feet of longing saints. The arrows and index fingers all point in the right direction, toward the Christ. And the echoes of the Gospel songs those pilgrims sang are still lingering in the Old Testament vales through which they went.

#### LITERARY VALUES AND INFLUENCE

In this and subsequent lectures it is proposed to consider the following themes: Literary Values and Influence, Dramatic and Imaginative Elements in the History, The Ethical Message, A Sound Philosophy of Life, and The Messianic Heart. Each of these topics has been a theme for many books. It is not our aim to enter upon a prolonged discussion of any one of them. Many true and interesting things must be taken for granted, while we limit ourselves to the one question: "how may the Old Testament today, in all its phases and parts, serve the purpose of

the Preacher of the Word?" If these studies might serve to emphasize its versatility, to bring into view new elements of beauty, to make us feel anew its place in human life, their purpose will be achieved.

In theological education the literary element in the young minister's equipment is often the neglected element. The majority of students leave literary studies behind them with college graduation, if indeed they did not bid them farewell in earlier college years. Synagogue and Roman Catholic pulpit, which nowadays shine in the literary excellence of the spoken message, put us to shame too often. It is true that the message itself is the most important factor in the sermon, but second only in importance is the manner in which the preacher gives this message, its attractive language and forceful delivery. The wonder of the Gospel message and the chaste beauty of its delivery are inseparably joined together in the pulpit service of the great preacher.

The power of intelligent speech is the high prerogative of man. Even angels, when they speak to earth, have to borrow from him this exclusive privilege. It is also the highest art. Though we may not be sculptors, painters or musicians, we still have within reach the finest of all arts, the art of beautiful speech. In a day of rough thoughts and words we need to think on this. Uncouth and brazen utterance may challenge the attention of some; simple, beautiful speech will move the hearts of all.

It is a sad misfortune that we slight this art in our ministerial preparation. But even if the College fails and the Seminary neglects, the great literature of the Old Testament will serve a high purpose in shaping with beauty the speech of those who read it and love it. It is an unsurpassed text-book of style and expression. It has power to develop simple and strong diction. Charles Dudley Warner, John Ruskin and other masters of English are witnesses to its mighty, molding influence on their thought and expression. The transforming influence of the Bible on human speech is seen in the important part it played in the formation of the English language. Its molding influence is seen in every translation from Cadmon to Moffatt.

From the literary point of view, there is a marked difference between the Old and New Testaments. The latter is the product of one generation, and is a group of books of similar nature with a single purpose. But the Old

Testament was the product of a thousand years, and embraces every type of literature, the best the past had to bequeath to succeeding ages, from the glorious empire of Egypt down to the classics of Athenian supremacy. Besides its main purpose as a revelation from God, there are many tributary values, and one of these its power to kindle imagination, to clarify thought and to mold speech into forms of beauty.

#### SIMPLICITY OF THE LANGUAGE

The directness, facileness and simplicity of the language were exquisitely adapted to the purpose of both immediate and permanent revelation. It was never encumbered with either technicalities or ambiguities. It was drawn in large degree immediately from nature. Out of the physical world of rich beauty surrounding its writers, this language caught the roll of the thunder, the weird hum of the desert wind, the song of the brook, twitter of birds, the babble of children, to transform and articulate them into the music of human speech. An inflection, which is rich in art and symmetry lends grace and mobility to thought and expression. A single dot of the pen may convey a paragraph of meaning; a prefixed letter is sufficient to lift a word from indefinite happening into the realm of intelligent causation. No shade of thought or stretch of time can escape its vast reach and its flexible fitness. I venture the assertion that expository preaching of the highest order is not attainable without some knowledge of the original languages of Scripture. If a young man were setting out to make his life-work the preaching or teaching of the Word of God, I should think he would have sufficient curiosity, if not consecration, to acquire some knowledge of the languages, in which it pleased God to write His Glorious Word; and the more so at a time when both Hebrew and Greek are assuming considerable prominence among the living and spoken languages of men.

#### POPULAR PSYCHOLOGICAL TERMS

By the use of everyday, current phrases in description of man's life and nature, the Old Testament shows its fine adaptation to the ends of revelation. Its vocabulary is fortunately not so-called "scientific," but is taken from the usage of the ordinary man in his perception and expression. The organs of the physical body become symbols, or seats, of the higher faculties, such as the loins, the heart, the organs of

respiration. Flesh, soul, spirit and heart are used in the senses in which modern men use them, and always with accurate consistency. The heart holds the highest place, as it does with us. But such untechnical language must not be thought of as the coarse jargon of the alley. It is rather the chaste, pure and expressive speech of pure homes and gentle comradeship. And when this fine language by translation poured itself easily and almost literally into our English speech, it made the English Bible like unto itself, a great world classic. Besides its priceless value as the container of God's message, the Old Testament is in itself an educator and a refiner of the mind.

#### GRAPHIC DESCRIPTION

The Old Testament's graphic and picturesque passages rank highest among the admirable classics of all languages. The narrative of Israel's triumphant crossing and the humbling of proud Pharaoh at the Red Sea; the battle on Carmel between the hosts of sensual Baal and Venus and the solitary prophet of Jehovah; Daniel's appearance as a late, emergency guest at Belshazzar's banquet; the profound epic of the Creation; the pathetic journey of Abraham to Mount Moriah for the supreme sacrifice; these and many other chapters need only to be read in order to grip the attention and conscience of men. These great literary and moral masterpieces deserve more frequent reading from our pulpits; if that reading can be with understanding and sympathetic appreciation.

Old Testament figures of speech are incomparable, and because of their power to attract and charm they have passed into the daily use of all ages. More striking phrases have been taken over by the literature of all time from the Bible than from all other ancient books combined. Think of Jeremiah's leaking cistern that can hold no water, and Israel's honeymoon in the wilderness; of Hosea with a rich imagery that almost rivals the teachings of Jesus; of Amos and Micah with almost countless pictures from farm life and nature; and Isaiah's immeasurable wealth of metaphor and simile, the like of which the world knows not.

There are descriptive passages in the Psalms written with such rhythmic beauty, they seem to sing themselves into our souls, such as David's oratorio of the harvest in Psalm 65; and Psalm 90, which has never been approached by any poetry of its kind, and for its sheer beauty and

grandeur has passed into the ritual of all lodges and the liturgies of all churches. And there is moreover the treasury of the Proverbs, each proverb in itself a full chapter in human experience, a shining gem of truth, which never loses its lustre.

#### SOME SPECIAL FEATURES OF THE HISTORY

The Old Testament is not primarily a book of history nor a textbook of science or philosophy, nor a collection of Hebrew national literature. History, Science, Philosophy, when drawn upon, as they often are, are used accurately, if incidentally. It answers not so much the question of science as the anxious queries of the soul. It tells the story of man's religious life, in its beginnings, its growth, and its redemption. Much of the history written, many of the psalms produced and many of the prophetic sermons preached in the long Old Testament period no doubt were omitted from the Bible, because they did not contribute to its purpose.

This incidental use of the history, gives it the higher value of impartial and unprejudiced testimony. Although not history in a specific sense, yet it is true every whit. And the minister may receive and use it with assurance, even with holy boldness. Some of Israel's contemporaries had richer historical literatures. But while Assyrian tablets were buried and Egyptian hieroglyphics forgotten, Israel's history was carefully preserved. It was never cut into stone nor burnt into clay, but it could not die. That which kept it ever in mind and memory was the confidence men put in its truthfulness.

The book of Genesis, for example, does not purport to be a comprehensive history of all the past of earth and man. But in what it does present, it is the most remarkable record in existence. It has persisted in living with all the chances of survival against it. Many naturalistic theories have been invented to explain the marvels of this book, but not one measures up to its height of conception and breadth of range. The characters of Genesis cannot be seriously thought of as solar and season myths. They are real characters in a connected historical record, which may grow clearer and more detailed as it draws nearer to us in time, but never becomes more real as fact nor more genuinely human. No other book tells so much of very ancient man and of primitive nature, nor more of the God of man and nature. Within the compass of its brief chapters is found the story of half the

ages of historic man. The minister must turn to these pages to find the oldest and only satisfying account of matters of prime interest to ever-inquiring minds. For these chapters have to do with fundamental questions of the universe, life, sin, faith, and God. Whatever interpretation we may choose to put upon the *form* of these narratives, they still remain the most trustworthy and most spiritual record of the beginnings of life and faith. It may not be possible to interpret every part in a literal manner, but we cannot for that reason dismiss them as pure legend. The foundations of true faith are there, and God is in them.

There are three different historical sections, or atmospheres, in the book of Genesis, Babylonian, Canaanite and Egyptian. In the first eleven chapters the atmosphere is Babylonian, some of the recorded incidents having Babylonian parallels; and at the end of this section Abraham comes out of Ur of the Chaldees. In the second section, chapters xii to xxxviii, we leave Babylon behind us and enter the Canaanite atmosphere; and now every scene and all customs are Palestinian. Rivers, mountains, towns are accurately recorded and pictured. In the last chapters of the book, we move into another civilization and breathe another atmosphere. We are with Joseph in Egypt, and everything around us is Egyptian. This is unique in history. Nothing transcends it in literature. Here we have an ancient story with the unimpeachable accuracy of delicate photography, but at the same time exhaling and diffusing around us the very atmosphere of the civilizations through which it passed.

In similar manner the spiritual marvels of the books of Exodus, Numbers, Judges and Kings can be presented. They are all veritable storehouses of striking historical facts for sermonic suggestion and illustration, and in them a spiritual reality, along with a human naturalness, to stir and charm the mind of him who speaks and of those who hear. Goethe said: "The Bible reflects today, and will reflect forever, every wave of human emotion, and every passing event of human life." Another has said: "The Bible, written in the East, lives forever in the West."

#### THE PERSONAL ELEMENT

One of the charming features of the Old Testament history is its photographic reality. It is an ageless, never-dying book. Its yester-



days are also its todays. And one of the ways in which this reality is produced in the narratives and other literature is the insistence on the personal element, that ever-present "I" of the Bible. The personal pronoun is found everywhere. Behind the national, collective or social in the Bible there is always the conscious, persistent person. It is strange how any one can deny the presence of faith in immortality in the Old Testament in the face of this outcrying soul, this "I" which can never be eliminated. This intense personal element abounds particularly in the Psalms and the other emotional literature. In the book of Job, for instance, it is a clear ringing note. It finds most individualistic expression in desire for fellowship with God: "Oh, that I knew where I might find Him"; and in yearning for immortality: "If a man die shall he live again? I know that my Redeemer liveth." The reader, drawn by this longing personality, finds his own soul responding to the sufferer's plaint and plea. This intense soul-consciousness comes to truest expression in the Psalms, for nearly every psalm is a transcript from the heart-experience of a seeker after God. "My soul thirsteth for God"; "there is none on earth I desire beside Thee"; "the Lord is at my right hand." Such are the Psalmist's personal messages of exceeding grace and sweetness, and they bring us also face to face with God our Friend. This assertive "I" has made the Old Testament the book of individuals, the book of the free. Such spiritual material is always a means of grace to our souls, and in its very nature an inexhaustible homiletic quarry.

#### USE OF THE IMAGINATION

This faculty, necessary in successful preaching, is kindled and sustained by the vividness of the Old Testament narrative. The didactic, experimental and utilitarian in the modern sermon have reduced the imagination to a minimum. The great preachers of the Church have excelled in vividness of imagination and in power of description. The Old Testament lights the flame of enthusiasm, which is so necessary to the kindling of imagination. The modern preacher seldom uses the parable to set forth and enforce his message, although he has the example of the Great Preacher. In the Old Testament the imaginative pen of the narrator can make even a genealogical table radiate light and warmth. The giving of the Law at Sinai is more than legal prose; it gives occasion for one

of the finest scenic effects in all literature. Great characters are never allowed to fall into oblivion through mediocrity and dullness. The life-story of its country preachers, Elijah and Elisha, was told with such thrilling interest, it has become a gem of literature. The Old Testament can give light to dull vision and wings to plodding mind.

#### THE DRAMATIC ELEMENT

This feature of the Old Testament has always been recognized. Practically all the history has dramatic movement. The nature of the language, with its brief sentences and present tenses, serves this purpose. In its pages we read of no dead past, but see exuberant life moving immediately before us. It is not the book of the dead, but of the living. In the Middle Ages, when learning was the possession of the few, children and the masses were taught Bible history and doctrine by their dramatization; of which Passion Week at Ober-Ammergau is a survival into our own times. In this day of universal education we do not need this actual dramatizing; but our churches do need preachers, who can read and teach such a Book with sympathetic appreciation and quickened imagination. The three stories with which the Book of Judges closes, mean little to him who is void of imagination. For him who has soul and enthusiasm they bring into clear view those stirring days of a nation's young life, when there was no king in Israel, and every man did that which was right in his own eyes. The belated, but happy, romance of old Boaz is given in fine colors. The background of this exquisite story of faith, hope and love is fair harvest skies, yellow fields of grain, quaint customs of harvest and home, kindly hearts, and heroic devotion to Jehovah, Lord of all.

In Samson's story flashes of wit and pathetic sadness are intermingled, as it tells us how sordid materialism stains the soul, and pulls down holy faith as well as idol temples. Esther was a fortunate girl, who had the most wonderful stage of all the history of drama for her first appearance. All the riches of imperial Persia were put under requisition to make men remember the brave Jewish maiden who faced seemingly inevitable death with the great self-surrender: "If I perish, I perish." On the other hand, Job's stage is an ashheap on the edge of the desert. But the story transforms the pitiable plight of a leper into a drama which has caught

the ear of the ages. This humble tragedy of our every-day, the human heart and its own sorrow, by inspiration in the book of Job has been made the classic of all the dramas of the soul.

David's great personality brought together the jealous tribes of Israel into a compact people, as his genius also organized them into a vigorous nation. But the history of that great reign in Israel's golden age is not given merely in terms of wars, taxes and affairs of state. Through it all there runs the story of a man's own heart.

Archaeology is now doing its part to provide the local color and the true atmosphere for these beautiful dramas of real life. It is no longer an exaggeration to claim refinement for Abraham, who came out of the highest Babylonian civilization, nor to think the giving of laws to be impossible to a Moses, who had availed himself of all the learning of the Eighteenth Dynasty, whose traditions of splendor a broken tomb has just corroborated.

The best service of this dramatic element has been to make the simple life of the common man to be full of poetry and true romance. By faith lowly maidens and humble shepherds become world-heroes. Its pictures of Jacob, Joseph, Gideon and Jephthah are painted in the graceful lines of Raphael and with a Titian's colors. There is just one Niagara, and its fame is in all the earth. But its avalanche of water irrigates no deserts and makes no fruitful fields. The little brooks and creeks, uncharted and unhonored, are they on whose banks fields of grain wave golden in the sunlight, soon to fill the garner and to feed a hungry world. So God sends heaven down into the hearts of His every-day children, and makes the annals of His poor the noblest literature of time.

#### THE MORAL MESSAGE

The Old Testament is a book of morality. The God of the Old Testament is a moral Being. Its predominant moral element is a distinction, which sets it in sharp contrast with other ancient religions. This moral excellence is not a late development, as radical criticism would have us think, but is characteristic of all parts and periods. The earliest traditions of the Hebrews present the rejection of evil and the choosing of good as the will of God and the duty of man. Two great words of the Old Testament are "righteousness" and "holiness," and even when used in legal and relational connections, the

moral ideal is involved. The minister will find that emphatic precepts of the Law and living exemplars of right and wrong are found together, so that he always finds text and illustration in close union.

Even if the first chapters of Genesis be late in literary origin, they still record the most ancient traditions. And in these the highest moral values are emphasized. The moral teachings of Samuel and Nathan are not found to be inferior to those of Haggai and Malachi. "Deuteronomy may be regarded as being the high-water mark of ancient law."

Two conditions must always be borne in mind. First, we must not confuse the external historical record with the moral ideal contained in the record. Many sayings and incidents of the Old Testament, such as the bad counsel of Job's sorry comforters, are not moral precepts and examples, but merely records of facts. This is too obvious to consume further discussion. Secondly, we are bound to recognize a growing moral appreciation in the Bible. It can be taken for granted, not that truth is any more truth at one time than another, but that the conscience of man became more enlightened and more active as revelation advanced and grace was more abounding.

#### HIGH STANDARDS OF THE MOSAIC CODES

The legislation of all the ages has nothing higher to offer in the way of moral conception and statement than the Ten Commandments. And this sublime conception of moral truth by common consent comes from a primitive people of an ancient time, when Criticism puts Israel in a condition a little less than semi-civilized. These commands express universal and eternal right, penetrating with their searching requirements every relation of man; to God, to neighbor, to self. He that covets, or lusts, puts the spreading, eating gangrene into the core of his own heart.

The Book of the Covenant is the oldest legal code in the Bible from every point of view. But mark well its evident moral excellences. No later legislation either nullified or excelled the simple but lofty standards of those primitive laws.

The Levitical Code has been laid aside by the sermonizer, as a collection of purely ritual and now obsolete injunctions. But this Code has its own great heart. It has one great, central principle, with a hundred illustrations in the various



ceremonial precepts. That principle is Holiness; "Ye shall be holy, for I am holy." The holy motives and the worshipful grandeur of Leviticus have their message of rebuke for the shallow noise of our modern devotions. They apply the supreme test of worship to every act and attitude of life: "Holiness unto the Lord," as the prophet Zechariah proclaimed, when he stamped these words upon the humble vessels of clay, and engraved them on the harness of horses.

#### MORAL MESSAGE OF THE PROPHETS

It was in the preaching of the prophets that the Old Testament moral message gathered its greatest force. From their writings the best textbook of modern social service could be prepared, a book containing all the fundamental principles of faith in God and duty to man. The prophets spoke to the dull consciences of their time in tones, which might almost wake the dead. They adorned these appeals with figures of such grace and beauty as to arrest the most careless mind, and thrill the coldest heart.

#### THE OLD TESTAMENT HOME

The Home was not unknown to other ancient peoples, but it appears at its best in the Old Testament. There it is the holy of holies of human society. The Decalogue, and every other group of laws, emphasized the home. We have much reason for turning back again to the Bible for its pattern of the home and along its lines to reform and rebuild our modern home, which has fallen into such disrepair. That ancient home also had its enemies and its disasters, and the story of these is told so graphically, we can easily use its lessons to save and sanctify our homes. All the problems of marriage and divorce, of polygamy, of child training, of family religion, entered deeply into Old Testament experience. This book was written in the atmosphere of polygamy, but there is no taint of such paganism in its precepts. The Divine plan: husband, wife, child, is the only home in which purity and love can dwell, and which can be the unit of Christian society. We go to the Old Testament to learn at first hand the worth of childhood and the sweet sanctity of the family altar. There we also see human society in the making from the simple, reverent life of the patriarchal home to the elaborated national system of Solomon. The ideals of the home were

carried over into the Church-State, which should be a greater family of brothers, with Jehovah as Father-King. In such a society injustice and oppression were both infidelity and iniquity, and this fact gave power to the moral message of the prophets.

#### PERILS OF HUMAN SOCIETY

Ancient life had its abuses and perils very much like those of our own social order. Human slavery was one of these, which from Abraham to Paul was an institution universally established and legalized. It is instructive to observe how the Bible will deal with this negation of its chief social axiom, brotherhood. Under the operation of this principle it was assured that in time the shackles must fall from every slave. The application of this principle to the inequalities and the hard bondage of modern industrial life would further our Lord's plan for human society: "thou shalt love thy neighbor as thyself." In the Old Testament slaves were never "heads" or "hands," but always "souls."

The horrors of war are fresh in our minds, and they are a large part of man's history. Deuteronomy planned more carefully, than modern conventions, for the amelioration of these horrors. Beyond this, the Old Testament faces fairly the whole problem of war, providing a sure specific for the dread malady. It presented the first plan for a world-court of justice, in the teachings of its great prophet Isaiah, the first advocate of universal peace on a sure foundation. The Old Testament met courageously the crimes of social injustice, that mean vice, which strangely enough seems to flourish in days of greatest prosperity. The voices of Hosea and Amos, of Isaiah and Micah, and also of Moses, deserve a hearing in our day.

There are some of these social evils, which in our own time are particularly insidious in their attack upon the vitals of society. One of these is the extravagant use and display of wealth. Another is the misunderstanding and consequent perversion of essential and all-glorious womanhood; that amazing and disastrous anomaly, the thoroughly selfish and altogether worldly woman. Such evils are more devastating morally than oppressive princes or corrupt judges. Isaiah and other prophets represent them as the climax of Jerusalem's iniquities; and whenever they raised their insinuating heads, the prophets met them with the stern

rough handling, which they deserve today at the hands of the faithful preacher.

The Old Testament sanction of moral law is its supreme point of excellence. All right rests in the Being and Nature of God. The highest morality must have the highest sanctions; and none can be higher than this.

#### A SOUND PHILOSOPHY

Our world is in need of a true philosophy. Mental shallowness on the one hand and morbid introspection on the other, flippant *laissez-faire* here and despairing fatalism there, are playing havoc with the belief and conduct of men. A recent writer has said: "Man is facing a serious moment in his intellectual history." The very word "philosophy" often proves enough to repel or prejudice the over practical mind. But the word deserves to be saved from such unhappy associations, for it is a thing of interest, value and beauty. It is the true, the beautiful and the good. The Old Testament has a philosophy and this is one of the most interesting and profitable phases of its consideration. Its philosophy is not a dull territory of bleak crags and desert stretches. It has a way of weaving its brightest colors into the somber hues of thought.

Every man must be a philosopher. To have a plan of life, high or low, good or bad, is to be a philosopher. The chief concern is to have a true and workable plan. The Old Testament meets the need. It has a reason for things and presents a working theory of life. It contains no philosophical system or discussions in the strict, modern sense of the term. Even the Wisdom Literature is not philosophy in the technical sense. In these books we find none of the fine-spun, gauzy, filmy webs of speculation, which proceed from the looms of the modern mind. The Hebrew philosophy is real, practical and direct in meaning and method; it is a precept, but rather an example; less a guidebook than a light upon the way.

Philosophy has to do with the great facts of life, and the greatest of these is God. The central and fundamental fact of the Old Testament is God. The supreme effort of modern rationalistic science seems to be to eliminate the personal, conscious God from his own universe. It would be a dismal world left to us after such elimination, a world "without God and without hope."

There are certain distinctive features of the Old Testament teaching about God, which make

its message welcome and instructive to us. One of these is the unity and uniformity of the idea of God throughout the entire book, which reaches over more than a thousand years of revelation and experience. Another feature is the intuitional nature of this knowledge of God, which is an attitude of mind both novel and needed in our day, since we are the heirs of Greek culture, and have been possessed, mind and soul, by their way of thinking, which requires that religion be proved, and that God must be demonstrated. But in the Old Testament it is not so. That great Hebrew Paul, thinking upon the frantic effort of the Greek, feeling after God, if haply he might find an absent and faraway God, uttered these blessed words of Old Testament theism: "He is not far from each one of us; for in Him we live and move and have our being." The first chapter in Bible philosophy is simply this: "In the beginning God." This knowledge of God is never speculative, but practical; and its practical aim is always fellowship with God. "The friendship of the Lord is with them that fear Him."

The most emphasized feature of this knowledge of God is His personality. And this feature of it brings us face to face with the most serious problem of our present-day religious philosophy. Are we bound for egoistic idealism, or pantheism, or Eddyism, or Blavatskyism? Are God and life and immortality "sheer illusions"? The Old Testament meets all such questions with an unhesitating faith in the Personal God. One might say that its teachers ran heroic risks in emphasizing God's personality; risks of modifying His unity and spirituality, and of being charged with low, material ideas of God. They clearly saw the risk, for they always took pains to guard their realistic and figurative language. Nevertheless they faced the danger of being misunderstood, in order to send home to our hearts that cardinal and comforting truth; our God is a person. There is nothing just like this in any other religion; and it is one of the glories of our religion. This cheering truth came to its fulness in the New Testament revelation of God in His Incarnate Son, who said: "He that hath seen Me, hath seen the Father."

#### OLD TESTAMENT PSYCHOLOGY

The Old Testament contains a commonsense and satisfactory view of man, in himself, in his duty to God, and in his relations to men. It is commonly supposed that psychology is a

modern science; but while as yet there was no physiological or mechanistic psychologist, there existed an old Book, which knows all about man, and can tell him of himself with more candor and scientific accuracy than any modern psychology ever can.\*\*\*\*

Faithful portrayal and exposure of sin will be found to be a useful part of this psychology. There is no foolishness here about falling up through evolution toward God. After its sad story of man, and that too of man at his best, there is only one way out of the mire of sin: the Old Testament is a highway that leads to the Cross.

Its principle of solidarity of family or nation as a means, under the Covenant, both of mutual benefits and of common accountability leads up to the New Testament teaching of a Covenant Christ and His imputed righteousness. It is also the sensitive nerve of Foreign Missions, in that we feel our accountability for the sin of the world, and our responsibility for its rescue.

The Old Testament natural philosophy is a beautiful conception of God in His own World. Such a conception made its pages beautiful with nature illustration and imagery. All natural phenomena took on, as they truly may, Divine significance. Consequently the Old Testament is throughout a book of the miraculous, in a highly refined sense. It contains many specific instances of marvelous happenings; but its miracle of miracles is the real and personal presence of Jehovah, always with His people and in His world.\*\*\*\*

#### THE MESSIANIC HEART

The Old Testament is surrounded and irradiated by a light which makes all of its beauties visible to us. That light is the shining presence of the Son of God, not only in Nebuchadnezzar's superheated furnace, but everywhere in its pages. Some think that the fulfilment of prophecy in Jesus Christ rendered the Old Testament useless thereafter. But it was "not fulfilled and exhausted, but fulfilled and illuminated." If we look into the New Testament minds, we shall see that these kept on turning to the Old Testament for the message of the Christ. Paul, "as his custom was"; Philip when he led the Abyssinian treasurer to light and life; Peter in his last will and testament, as he delivers it in his second Epistle, first chapter; our Lord in His preaching to His apostles during His last forty

days on earth, and in His argument for His Deity in John v, all turn with confidence to the Old Testament for Messianic evidence and instruction. They were all imbued and saturated with its very words, and trusted absolutely to its authority in the supreme questions of faith: "bearing testimony to high and low alike—without adding a word to what the prophets, as well as Moses, declared should happen."

Of course, it is not intended here, to discuss the whole vast field of Old Testament Prophecy. Volumes written on this theme are always accessible. But it is well to find our way often to that current of thinking and hoping, which runs steadily through the Old Testament, at last finding its way into the New Testament, where like some silt-laden Nile, it makes its rich deposits of truth. I wish we might feel for ourselves that yearning which was in the hearts of the Annas and Simeons and Nathanaels, never to be satisfied until the Lord brought His Salvation; to feel with them the solemn import of those words: waiting, waiting, "waiting for the consolation of Israel." John's message to Christ: "art Thou the Coming one, or must we wait for another?" is the longing spirit of the Old Testament. And Jesus sent back to John none other than the glowing words of the Isaiah of the Old Testament.

This hope is not a casual occurrence, but pervades the whole book. Every kind of type, character and figure of speech is used to give emphasis to this expectation. The Old Testament has a Messianic Heart. No prophet could preach without finding his way to Christ, ere his message closed. Of Micah, the peasant prophet, no grand vision or golden speech would have been expected. But when the thought of the coming Messiah stirred and filled his soul, he wrote in words of glowing beauty, not surpassed in all literature.

It is in Isaiah, we can confidently say, the vision of the Messiah is clearest and the message fullest. His wonderfully wide and accurate knowledge of Christ often rebukes our narrow, limited vision. In the distant "aforetime" he beheld in an amazing manner the certainty and the eternity of the Messianic hope, which reached everywhere and touched everything. His dominion would be as wide as the world. The inaccessible desert and China, so remote as to be little more than a fable, would come bowing down to Him. Everlasting peace would come



with His gentle reign; for even the wild beasts of Africa's jungles, feeling the blessed influence of His presence on earth would neither fear nor devour. This is indeed and in truth the Gospel already in the Old Testament.

But Isaiah's vision was not of generalities and attributes. Its splendor and its precious value are in the Person, whom he saw. His book is a book, not of an idea nor a nation, but of a person; the Person of the Redeemer, whom he saw in the distant future as Immanuel the King of righteousness, and the Servant of the Lord, the Righteous Redeemer.

Isaiah's Servant of Jehovah chapters (Isaiah xli to lxiii) have a precious charm. We see in them genius like unto that of the great Florentine sculptor, who in the sculptures of the De Medici Chapel represents the figures of Dawn and Twilight, Day and Night, as slowly struggling to free themselves from the shapeless blocks of marble, each one in a different stage of breaking away from the common mass. So here in Isaiah's vision, we behold the form of the individual struggling to emerge from the national mass into clearly defined personality. If we disarrange these chapters and scatter them over the ages, or if we pause midway in the progressive development, we have only an indistinct and undefined form, like Michaelangelo's Dawn or Twilight. We must press on to the last chapter in order to see the ideal of the prophet's vision realized in the perfect form of the Messiah of Israel and the Saviour of the world.

There is a longing worldwide for peace among men and nations. Every year of man's secret diplomacy seems to put the bright vision further and further away, and to bring more of despair into peace-loving hearts. Must it be that mercy and truth will never meet together, and righteousness and peace will never kiss each other? Let us not forget that the golden-hearted and silver-tongued Isaiah in his Messianic vision has the only just and feasible treaty of everlasting peace. His articles of peace are these: the Lord of Hosts supreme in the hearts and consciences of men; His holy Zion the center of all truth, justice and service; His Law the rule of all conduct; and His righteous Will the decisive solution of all world and individual problems. Then no nation will ever again need to learn war.

## The Calvin Payne Hall

The following missionaries have been in residence in the Calvin Payne Hall during the whole or a part of the Seminary year: J. W. Barrows of India, W. M. Clark of Korea, J. C. R. Ewing of India, G. Fuller of Siam, J. G. Holdcroft of Korea, L. C. Lake of Japan, P. S. Landes of Brazil, J. McCammon of China, W. L. McClenahan of Egypt, J. Watt of India, M. C. Winn of Japan, W. B. Browning of South America. H. F. Rowe, of China, has occupied an apartment at 29 Alexander Street.

## Honor for Dr. J. C. R. Ewing

King George V graciously included the name of the Rev. J. C. R. Ewing, D.D., in his New Year's list of decorations, in recognition of his forty-three years of distinguished missionary service in India. Dr. Ewing was the only American citizen to be honored in the New Year's awards. He was made Honorary Knight. Previously he had been made Commander of the Indian Empire. He received from King Edward VII the Kaisar-I-Hind Medal in 1907. Dr. Ewing has been assisting President Stevenson with lectures in the Department of Missions.

## Faculty Activities

President Stevenson, in addition to his preaching appointments in a number of prominent churches, has visited the following schools and colleges: Lawrenceville School, Mercersburg Academy, Coe College, Lafayette College, Princeton University, Gettysburg College, Rutgers College. He delivered the first lecture on the P. G. Bell Lectureship Foundation at Gettysburg College on "The Claims of the Gospel Ministry on College Men." He also gave the commencement address at the Bloomfield Theological Seminary. He attended the one hundredth anniversary of the Yale School of Religion. He went to the General Assembly as Chairman of the new Department on Church Co-

operation and Union and presented the report. He also attended the Pre-Assembly Conference of Theological Seminaries and took part in the evangelistic Pre-Assembly Conference.

Professor Geerhardus Vos, D.D., completed all his usual work by delivering extra lectures during the first semester of the Seminary year. Since that time he has been with Mrs. Vos at La Jolla, California. He expects to return in time to resume his usual duties in September. He has recently published a collection of religious poems in the Dutch language, entitled "Spiegel der Genade." Grand Rapids, Mich., Eerdmans-Sevensma Co.; "Grace and Glory," a series of six sermons, by the same publishers; "The Name 'Lord' as used of Jesus in the Gospels," in the *Biblical Review*, October, 1922.

Professor Robert Dick Wilson, D.D., has been spending a number of months in the Orient delivering lectures at theological seminaries and at conferences of missionaries in Japan, Korea and China. He left Princeton on March the 8th and began his work by a series of lectures at Kobe, Japan. He will return in time to meet his regular engagements at the opening of the session in September.

Professor J. Ritchie Smith, D.D., spent a week in January with the Third Church of Pittsburgh, and a week in February with Immanuel Church of Harrisburg, Pa., preaching in each case on Sunday and five evenings of the week. The week preceding Easter Sunday he conducted a series of services in the Y.M.C.A. of Harrisburg, Pa. He preached also in Calvary Church, Philadelphia, the First Church of Pittsburgh, and Babcock Memorial Church of Baltimore. On May 9 he made the address at the Commencement of the Theological Department of Lincoln University. He will preach in the Presbyterian Church of Eagles Mere, Pa., during July and August and two Sundays in September, and in the First Church of Pittsburgh the remaining Sundays in September.

During the past year Professor John Gresham Machen, D.D., has published the following books:

CHRISTIANITY AND LIBERALISM. New York: The Macmillan Company, 1923. Price \$1.75.

This book is an attempt to answer as simply as possible the question "What is Christianity?" The best way to tell what a thing is is often to tell what it is not; definition proceeds naturally by the method of elimination. In contrasting Christianity, therefore, with naturalistic "liberalism," the author is animated by no merely polemic purpose, but hopes to help laymen as well as ministers to obtain a clearer and more

orderly acquaintance with the Christian faith. The "liberal" and the evangelical way of thinking are contrasted as they concern (1) Doctrine, (2) God and Man, (3) the Bible, (4) Christ, (5) Salvation, (6) the Church.

THE ORIGIN OF PAUL'S RELIGION. New York: The Macmillan Company, 1923. Second Printing at the reduced price of \$1.75.

NEW TESTAMENT GREEK FOR BEGINNERS. New York: The Macmillan Company, 1923. Price \$2.20.

This textbook is intended both for students who are beginning the study of Greek and for those whose acquaintance with the language is so imperfect that they need a renewed course of elementary instruction. The book does not deal with classical Greek, but presents simply the New Testament usage.

Among his engagements were the following:

Address delivered at Union College, Schenectady, New York, at a service commemorative of the first meeting of the American Revision Committee. Subject of address: "The Bible and Its Meaning to Us." Sunday, Oct. 8, 1922.

October 16 and 17. Spoke three times at the synodical institute held by the Board of Publication and Sabbath School Work before the meeting of the Synod of Iowa, at Fairfield, Iowa. Also addressed the students of Parsons College.

October 23. Absecon, N. J. Addressed the Methodist Ministers of the Camden District on the subject, "The Fundamentals of the Christian Faith."

October 27. Spoke at the Marble Collegiate Church, New York City under the auspices of the National Bible Institute on the subject, "The Fundamentals of the Christian Faith."

December 18. Addressed the monthly meeting of the Philadelphia Ministers' Association (interdenominational) at Philadelphia.

January 7, 14, 21, and 28. Easton, Pa. Delivered four lectures on "The Christian Faith" at the city Y.M.C.A.

January 7, 14, 21. Addressed the students of Lafayette College at the afternoon meeting in the college Y.M.C.A. building.

January 30. Elizabeth, N.J. Spoke at the annual dinner of the officers and teachers of the Sunday School of the Second Presbyterian Church.

February 5 and 6. Spoke three times in connection with Founder's Week at the Moody Bible Institute, Chicago.

February 11 to April 8. Lectures every Sunday afternoon at the Marble Collegiate Church, New York City, under the auspices of the National Bible Institute. Three courses of lectures: (1) "Is Christianity True?" (2) Basic Facts of Christianity," (3) a course consisting of one lecture on "The Living Christ" and one lecture on "What is Salvation?" Nine lectures in all.

February 22. Spoke at a Baptist conference on the Fundamentals at the East Baptist Church, Philadelphia.

March 26. Monday. Delivered an address at



the Central Presbyterian Church of Montclair, New Jersey.

April 14. Delivered three addresses before the Pennsylvania State Y.M.C.A. Convention at Indiana, Pa.

April 27. Newark, N. J. Spoke at the Roseville Presbyterian Church under the auspices of Evangelistic Committee of Newark, on the subject "Is Christianity True?"

May 3. Columbus, Ohio. Spoke at a Union Bible Conference held in the Central Presbyterian Church under the auspices of the Moody Bible Institute. Subject of the address: "What is Christianity?"

Conducted a class for about sixteen weeks on Monday evenings at the Trenton Community School of Religious Education in the central Y.M.C.A. building at Trenton, N. J.

Preached at New York (Marble Collegiate Church, six times), Schenectady, Cedar Rapids, Iowa; Wilmington, Del.; Baltimore, Wells College; Easton, Pa.; Chicago; Indiana, Pa.; Elizabeth, N. J., etc.

### FOUND

The following articles found about the Campus have been on deposit in the office of the Assistant Treasurer (most of them for a number of years) awaiting enquiry from the owners:

Gold Watch; Elgin, hunting case (stem missing)  
Gold signet ring; initials CHS.  
Stick pin, blue enamel border set with small pearls (centre stone missing)  
Stick pin, gold, small oval agate.  
Stick pin, gold; small oval amethyst.  
Stick pin, gold; small round opal.  
Stick pin, gold; Plain rosette.  
Stick pin, gold; crescent and star; set with pearls.  
Bar pin, gold, plain (one inch long)  
Shirt studs, two, pearl, in plush case.  
Camera (found after 1923 commencement.)

### The Library

At the May meeting of the Board of Trustees the librarian reported that during the year the Library had acquired 1,527 bound volumes by gift and 1,586 by purchase, making an addition of 3,113 bound volumes and bringing the present total up to 115,536. The unusually large number by gift is due to the cataloguing and putting on the shelves of 1,312 volumes of the library of the late Professor Warfield. The

remainder of his library is in the cellar awaiting examination. There were 838 pamphlets added, making the present total 39,308.

Since the November Bulletin the Library has received the following books for the Alumni Alcove:

Facts about the Shantung Question, 1919, by the Rev. Naomi Tamura, '85.

Christianity and Liberalism, New York, 1923, by the Rev. Prof. John Gresham Machen, D.D., '05, and New Testament Greek for Beginners, New York, 1923, by the same author.

The Growing Christian, or the Development of the Spiritual Life, New York, 1903; How can God answer Prayer?, New York, 1910; The evangelistic Situation, Chicago, n.d., and The Man God tried to kill, Chicago, n.d., all four by the Rev. William E. Biederwolf, D.D., '95.

The Comfort of the Catholic Faith, New York, 1922, by the Rev. Frank M. Clendenin, D.D., '79.

The Evangelistic Encyclopedia, New York, 1922; A modern Cyclopedia of Illustrations for all Occasions, New York, 1922, and Christ in the Home, Chicago, 1911, by the Rev. G. B. F. Hallock, D.D., '85.

Spirit and Personality, New York, 1923, by the Rev. William S. Bishop, D.D., '91.

Studies in Christian Living, by Prof. Charles C. Ellis, Ph.D., '19.

The Prayer that Jesus taught, Boston, 1923, by the Rev. Thomas C. Straus, '81.

The following pamphlets by Alumni have been received:

From the Rev. Frank H. Stevenson, D.D., '11, When our Religion was new; from the Rev. Isamu Kawakami, '13, International Morality and Japanese Nationalism; from the Rev. William Crawford, '08, Historical Sketch of Day-spring Presbyterian Sunday School; from the Rev. Arthur H. Allen, D.D., '77, Work for Foreign People of the State of New York; from the Rev. William E. Biederwolf, D.D., '95, Spiritualism, Mormonism under the Searchlight, The unvarnished Facts about Christian Science, Seventh Day Adventism, and Russellism unveiled; from the Rev. Prof. Frederick W. Leich, D.D., '21, What does the Church expect from the Department of Systematic Theology in its Theological Seminaries? Inaugural address; from the Rev. Samuel G. Craig, '99, Christianity

according to Dr. Fosdick; from the Rev. Prof. Charles C. Ellis, Ph.D., '19, *The Religion of religious Psychology, and Lancasterian Schools in Philadelphia*; and from the widow of the late Rev. John H. Morron, D.D., '62, Address delivered at the Roosevelt Memorial Service, Peoria, Ill., Feb. 9, 1919.

All these books and pamphlets are welcome additions to the Alumni Alcove and more would be more welcome.

## The Alumni Meeting at the Assembly

The arrangements for the Alumni Supper in the Tabernacle Presbyterian Church, Indianapolis, were made by its pastor, the Rev. J. Ambrose Dunkel, D.D., '97. This new church is one of the finest Gothic structures in the West, and the room in which the Alumni met was beautifully decorated with flowers and with Princeton colors. About one hundred and twenty-five alumni planned to be present, but owing to two or three other meetings which interfered, the total number was only one hundred and eighteen. President Stevenson persided and introduced Moderator Wishart, who spoke of the cordial relations which had always existed between the College of Wooster and Princeton Seminary. Other speakers were Dr. Lewis S. Mudge, D.D., '95, the Stated Clerk; Dr. E. M. Wherry, '67, who spoke on the great need in the mission field; Dr. T. Vernon Moore, '81, of San Francisco Theological Seminary, who emphasized the opportunities for theological training on the Pacific Coast; Dr. J. C. R. Ewing of India, who is assisting in the Department of Missions, called attention to the need of Princeton theology in the mission work of today. Dr. Sylvester W. Beach '80, spoke on behalf of the Board of Directors and called attention to conditions in Central Europe and the need there is of bringing choice men to this country to be especially trained for church leadership. A number of foreign missionaries and home missionaries were in attendance. Special music was provided by the Tabernacle Church and all present were delighted with the associations of the hour and the reports which were made regarding the prosperity and the hopes of the Seminary.

## Alumni Notes

1852

The Rev. Alfred P. Botsford, D.D., retains the honor of being the oldest living alumnus. He is in his 97th year and resides in Woodbury, N. J.

1861

The Rev. John H. Carpenter, D.D., and Mrs. Carpenter celebrated the sixtieth anniversary of their wedding, Nov. 22, 1922, in the Westminster Presbyterian Church of Lincoln, Neb.

1862

The Rev. Kenneth J. Grant, D.D., celebrated in Halifax, N.S., Nov. 18, 1822, the diamond jubilee of his ordination to the ministry.

1865

The Rev. Henry Branch, D.D., has moved from Leesburg, Va., to Tampa, Fla.

1868

The Rev. Edward P. Rankin has changed his address from Uniondale, Pa., to 222 E. Ohio Ave., Monrovia, Cal.

1870

The Rev. William Imbrie, D.D., who has been a missionary in Japan for forty-seven years has recently been honorably retired and has taken up his residence at 7310 N. Pauline St., Chicago, Ill.

1871

The Rev. John H. Miller, D.D., has resigned the office of stated clerk of the Synod of Missouri after forty years' service.

1872

The Rev. Joseph Annand, D.D., celebrated his golden jubilee, as a foreign, missionary in Halifax, N.S., Nov. 18, 1922. The meeting was under the auspices of the Board of Foreign Missions of the Canadian Presbyterian Church.

1873

The Rev. John Dixon, D.D., has resigned from the staff of the Board of Home Missions, after twenty-four years of service, to devote his time to the duties of the office of President of the Board of Trustees of the Lawrenceville School, N. J.

The Rev. Asher B. Temple, D.D., recently celebrated the fiftieth anniversary of his pastorate of the church at Seneca, N. Y., his only charge since leaving the Seminary.

1874

The Rev. Albert B. Marshall, D.D., LL.D., was elected moderator of the Synod of Iowa at its fall meeting.

1880

The Rev. Sylvester W. Beach, D.D., was released from the First Church of Princeton, N. J., by the Presbytery of New Brunswick on April 10, 1923, after a pastorate of eighteen years. He was made pastor emeritus.

1881-1882

The Rev. Thomas H. Candor, a graduate student, 1881-82, who has been a missionary in Barranquilla, Colombia, South America, was honorably retired on April 1, 1923, and with his wife has taken up his residence at 7 Belvidere Road, Montclair, N. J.

1882

The Rev. Richard T. Jones, D.D., has resigned the pastorate of the Susquehanna Avenue Church of Philadelphia, after having served it for forty-one years.

The Rev. Wilfred W. Shaw, D.D., resigned the pastorate of the Mount Washington Church, Baltimore, Oct. 31, 1922, and has retired from active work. He has made his home at Catonsville, Baltimore, Md.

The Rev. Archibald T. Stewart has resigned the Latta Memorial Church of Christiana, Pa.

1884

The Rev. Willis E. Parsons, D.D., has been chosen Dean of the Lewis B. Parsons, Jr., School of English Bible and Christian Service in connection with Parsons College.

1885

The Rev. G. F. B. Hallock, D.D., is the editor-in-chief of *The Expositor*.

1887

The Rev. Claude R. Brodhead has returned to Phoenix, Ariz., to resume charge temporarily of the Charles H. Cook Bible School for Indians.

The Rev. John W. Everds has resigned from the church of Maxwell, Ia., and has moved to Hospers, Ia.

1890

The Rev. Wilmot A. Carrington has left his charge at Holland Patent, N. Y., and accepted a call to the church at Woonsocket, R. I.

The Rev. William S. Voorhees, D.D., of the Garfield church, N. J., began his work as pastor of the church of Eddington, Pa., on March 4, 1923.

1891

The Rev. Wilber C. Mickey, D.D., has resigned Bethany Church of Cleveland, Ohio, after a pastorate of twenty years, and has become acting pastor of Westminster Church of Dayton,

Ohio. His address is 364 East Market St., Germantown, Ohio.

1892

The Rev. Benjamin M. Genmill, Ph.D., was elected moderator of the Presbytery of Philadelphia North at its meeting in March.

1894

The Rev. and Mrs. Phineas B. Kennedy, who have been in this country, will return to their mission work in Albania in July.

1895

The Rev. George H. Broening, Ph.D., was installed pastor of the Greenfield Church, Pittsburgh, on Feb. 14, 1923.

The Rev. John M. Gaston, D.D., has suffered the loss of his wife, who died Nov. 5, 1922, in Pittsburgh, Pa.

The Rev. John W. Innes, D.D., has moved from Amco, Iowa, to Minneapolis, Minn.

1895-1896

The Rev. William M. Jennings, D.D., a graduate student, 1895-96, has accepted a call from the church of Mt. Gilead, Ohio.

1896

The Rev. Alfred H. Barr, D.D., pastor of the First Church of Baltimore and a director of the Seminary, has accepted a call to the chair of Homiletics in McCormick Theological Seminary. He will take up his new work in September.

The Rev. J. M. L. Eckard and Mrs. Ida Cavender, of Smyrna, Del., were married, April 19, 1923, in Wilmington, Del.

The Rev. Franklin C. Everitt, D.D., has moved from Caldwell, Kan., to 1317 Clay St., Topeka, Kan.

The Rev. William C. Hogg has accepted a call to the First Reformed Church of Ridgewood, N. J. He has been pastor of the First Presbyterian Church of Williamsport, Pa., for eighteen years.

The Rev. Walter H. Semple was installed pastor of the church at Manasquan, N. J., March 27, 1923, where he may now be addressed.

The Rev. Charles S. Stevens, D.D., was released from the Third Church of Chicago, Dec. 11, 1922. His address is 10th and Clinton Sts., Philadelphia.

1897

The Rev. Paul B. Jenkins, D.D., has resigned the pastorate of Immanuel Church of Milwaukee, Wis., after fifteen years' service, on account of ill health.



1899

The Rev. Thomas J. Graham, D.D., is director in charge of the drive for \$125,000 for the gymnasium of Huron College, S. D. Dr. Graham is Field Secretary of Lincoln College, Lincoln, Ill.

The Rev. John S. Hamilton has changed his address from Nappanee, Ind., to Bowling Green, Ohio.

The Rev. Marshall Harrington has received the honorary degree of D.D. from Blackburn College.

The Rev. Homer C. Snitcher was released from the church at Wyalusing, Pa., Jan. 2, 1923, to accept a call from the church of Camp Hill, Pa.

The Rev. August W. Sonne, D.D., was released from the church at Flemington, N.J., Nov. 23, 1922, the release to take effect Nov. 30. He has accepted a call to the West Church, Wilmington, Del.

1900

The Rev. Thomas A. Claggett has changed his address from Garden City, Kan., to Emporia, Kan.

The Rev. Minot C. Morgan, D.D., has been elected a member of the new Board of Christian Education.

The Rev. Samuel I. Ward has changed his address from Roxbury, Kan., to Oakley, Kan.

1901

The Rev. Seth R. Downie has accepted a call to the Pine Grove Church, Pine Grove Mills, Pa.

The Rev. Henry J. Graham is Financial Secretary of Lincoln College, Lincoln, Ill., as well as pastor of the Westminster Church of Indianapolis, Ind.

The Rev. John H. Lamb has changed his address from Oswego, Kan., to Lawton, Okla., Box 165.

1902

The Rev. Charles G. Mitchell has resigned the church at Jackson Center, Pa.

The Rev. Benjamin F. Paist, Jr., has changed his address from Hillsboro to Lancaster, Ohio.

1903

The Rev. Howard M. Frank, assistant pastor of City Temple, Dallas, Texas, has resigned to become superintendent of the Presbyterian Orphanage at Albany. He is moderator of the Presbytery of Dallas.

The Rev. Gibson Wilson has changed his address from Bremen, Ohio, to 122 W. 5th St., Rushville, Ohio.

1904-1905

The Rev. William H. Leslie, a graduate student, 1904-1905, was installed pastor of the church at Woodstown, N. J., Dec. 15, 1922.

1905

The Rev. Clarence E. MacCartney, D.D., was chosen moderator of the Presbytery of Philadelphia at its spring meeting. He was also elected a commissioner to the General Assembly.

The Rev. William McCoy has given up his work at Herrin, Ill., and has gone to Los Angeles, Calif., where his address is 1533 Annan Way.

The Rev. William C. Meeker has moved from Pana, Ill., to Belleville, Ill.

The Rev. Emanuel C. Pires, Ph.D., has resigned the Central Church of Erie, Pa., to accept a call to Calvary Church of Chicago, beginning his work there on Nov. 1.

The Rev. Arthur L. South has resigned the church of West Elizabeth, Pa.

The Rev. William D. Williams has resigned the church of Brockwayville, Pa.

1906

The Rev. Edward A. Odell was elected moderator of the Synod of New Jersey at its meeting last fall.

The Rev. Alvin C. Sawtelle was chosen moderator of the Presbytery of Jersey City at its spring meeting.

The Rev. Olney K. Walker has resigned the church at Aspinwall, Pa.

1906-1907

The Rev. Owen S. Fowler, a graduate student, 1906-07, has accepted a call to the church at Bakerstown, Pa., beginning his work there Dec. 24, 1922.

1907

The Rev. Bernard J. Brinkema, D.D., has resigned the First Church of Middletown, Ohio.

The Rev. Howard A. Clark was installed pastor of the church at Greenwich, N. J., Dec. 7, 1922.

The Rev. William M. Clark has suffered the loss of his wife, who died Nov. 20, 1922, in Princeton, N. J. Mr. Clark and his family were from Korea on furlough and had settled in Princeton.

The Rev. George H. Fickes has resigned the pastorate of the Dewey Avenue Church, Rochester, N. Y., to become Alumni Secretary and Instructor in Religious Education in Lafayette College.

## 1908-1909

The Rev. David M. Lyle, a graduate student, 1908-1909, began the work of his new pastorate at Cresson, Pa., Jan. 1, 1923.

## 1909

The Rev. Harold G. Gaunt has not resigned from the church of New Martinsville, W. Va., as wrongly stated in the November Bulletin. He has been pastor of the church of Moundsville, W. Va., for seven years. Since returning from the service as chaplain in the war, he has been acting also as chaplain of the West Virginia penitentiary at Moundsville. Last year he was chaplain of the American Legion for the department of West Virginia, and has been chaplain of the local Legion post since its organization. He is also president of the local Rotary Club.

## 1910

The Rev. Francis S. Downs was installed pastor of the church of Tyrone, Pa., Nov. 15, 1922.

## 1911

The Rev. Roy V. Chapin has resigned the church of Gettysburg, Ohio.

## 1915

The Rev. Nevin H. Schaaf was installed pastor of the church of Wabash, Ind., Oct. 6, 1922.

## 1916

The Rev. Charles M. Ackerman was elected stated clerk of the Presbytery of Hudson at its fall meeting and was installed pastor of the First Church of Port Jervis, N.Y., Dec. 14, 1922. His address is 6 N. Broome St., Port Jervis.

The Rev. Samuel R. Diehl was elected moderator of the Presbytery of Lackawanna at its spring meeting.

The Rev. Mebane Ramsay, pastor of Calvary Church, West New Brighton, S. I., New York City, celebrated with his congregation last November the fiftieth anniversary of the founding of the church. It is interesting to note that all of the four pastors were students in Princeton Seminary. The Rev. J. Milton Greene, D.D., pastor 1873-1881, was here two years in the class of 1868. Rev. Theodore A. Leggett, D.D., pastor 1881-1904, graduated in 1868. Rev. Edward J. Russell, pastor 1904-1919, graduated in 1904. Mr. Ramsay graduated in 1916 with the degree of B.D.

## 1916-1917

The Rev. Dirk H. Middents, a graduate student, 1916-17, has left State Center, Iowa, and taken up his work as pastor of the East Park Church of Waterloo, Iowa.

## 1919

The Rev. Reginald Rowland was installed pastor of the church at Teaneck, N. J., Dec. 12, 1922. His post office address is West Englewood, N. J.

The Rev. H. Spencer Edmunds has been installed pastor of the Second Church, Roanoke, Va.

## 1920

The Rev. Marion U. Conditt, who has been studying in Edinburgh under the Gelston-Winthrop Fellowship in Apologetics, has returned to this country and gone to his home in Marion, Ky.

The Rev. Donald B. Mummert has gone to Lancaster, Pa., and may be addressed at the Y.M.C.A. there.

The Rev. Mortimer M. Stocker has taken charge of the churches of Montpelier, Ida., and Cokeville, Wyo.

## 1921

The Rev. Kenneth J. Foreman is settled in Davidson, N.C., engaged in teaching German and the New Testament in Davidson College.

## 1922

The Rev. Orion C. Hopper and Miss Julia Margaret Weitzel were married, Dec. 25, 1922 in the Central Presbyterian Church of Brooklyn N. Y.

The Rev. Theodore Huggenvik terminated his work as assistant to the Rev. Mr. Sigmon of Brooklyn, N.Y., the first of last August and is now pastor of Trinity Evangelical Lutheran Church of Westbrook, Minn., and the Dovray Evangelical Lutheran church, with his residence in Westbrook.

The Rev. Edmund F. Miller resigned the pastorate of the Cuyler Church in Brooklyn N.Y., in April, that he might take up missionary work in the Sudan under the United Presbyterian Church.

The Rev. Peyton L. Palmore and Jean Mc Alpine were married, July 19, 1922, at Ninooka Gotemba, Japan.

The Rev. James R. Walter has accepted call to the church at Powell, Wyo., which he has been serving as supply for six months.





Princeton Theological Seminary Library



1 1012 01467 8389

**FOR USE IN LIBRARY ONLY**

**PERIODICALS**

FOR USE IN LIBRARY ONLY

FOR USE IN LIBRARY ONLY

